A SECOND ADDRESS

TO THE

MEMBERS OF THE CHURCH OF ENGLAND,

AND TO

PROTESTANT TRINITARIANS IN GENERAL,

"We worſhip the Father, in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him."

John iv. 23.

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BRETHREN,

I TOOK the liberty of exhorting you, in a former addreſs, to turn from the fanciful gods, which, through falſe notions of ſcripture, you worſhip in the place of the one true God, the God and Father of our lord Jeſus Chriſt. I ſhall now ſhew you more fully from ſcripture, that the God and Father of Jeſus Chriſt is the only true object of worſhip; proving it to you from the expreſs commands of our ſaviour, his own practice, and that of his apoſtles.

I need not premiſe to you, brethren, that the command and practice of our lord and ſaviour ought to be the guide of your actions. You profeſs to believe in Chriſt; you are therefore bound to obey him. Let us then firſt examine what he ſays reſpecting the object of our worſhip.

Our ſaviour, in his excellent ſermon on the mount, and again, on the requeſt of his diſciples to be inſtructed how to pray, gives us a plain rule on this ſubject: "After this manner, therefore, pray ye, Our "Father, who art in heaven*." No precept can be clearer; and it is repeated frequently, with promiſes, that the Father would hear their prayers. "But "thou when thou prayeſt, enter into thy cloſet, and "when thou haſt ſhut thy door, pray to thy Father, "who is in ſecret; and thy Father who ſeeth in "ſecret, ſhall reward thee openly†. Verily, verily, I "ſay unto you, whatſoever ye ſhall aſk of the Father "in my name, he will give it you‡. And when ye "ſtand praying, forgive, if ye have ought againſt "any, that your Father alſo, who is in heaven, may "forgive you your treſpaſſes§. If ye then, being evil, "know how to give good gifts unto your children; "how much more ſhall your Father, who is in hea-"ven, give good things to them that aſk him‖. "Again, I ſay unto you, that if two of you ſhall "agree on earth, as touching any thing that they "ſhall aſk, it ſhall be done for them of my Father, "who is in heaven¶".

Our ſaviour, indeed, had no idea of any other object of worſhip beſides the true God, and quotes a paſſage

* Matth. vi. 9. Luke xi. 2. † Matth. vi. 6.
‡ John xvi. 23. John xv. 16. § Mark xi. 25.
‖ Matth. vii. 11. Luke xi. 13. ¶ Matt. xviii. 19.

paſſage from the writings of Moſes, who expreſsly commands the jews not to bow down to any other. Our ſaviour ſays, "Get thee hence, Satan, for it "is written, Thou ſhalt worſhip the Lord thy God, "and him only ſhalt thou ſerve *." To the ſamaritan woman he ſaith, "The hour cometh, and "now is, when the true worſhippers ſhall worſhip "the Father, in ſpirit and in truth, for the Father "ſeeketh ſuch to worſhip him †."

If we attend to the practice of Jeſus Chriſt, we ſhall find it agreeing with his precepts, and that he addreſſed himſelf always to the ſame Being, "his Father "and our Father, his God and our God ‡."

"I thank thee, O Father, lord of heaven and earth, "becauſe thou haſt hidden theſe things from the wiſe "and prudent, and revealed them unto babes; even "ſo, Father, for ſo it ſeemed good in thy ſight ‖. "Father, I thank thee, that thou haſt heard me §. "And it came to paſs in thoſe days, that he went out "into a mountain to pray, and continued all night "in prayer to God ¶. Theſe words ſpake Jeſus, and "lifted up his eyes to heaven, and ſaid, Father, the "hour is come, glorify thy ſon, that thy ſon alſo may "glorify thee **." Read attentively the whole of

 "this

* Matth. iv. 10. Luke iv. 8.
† John iv. 23. ‡ John xx. 17.
‖ Matth. xi. 25. Luke x. 21.
§ John xi. 41. compare John xii. 27, 28.
¶ Luke vi. 12. ** John xvii. 1.

" this prayer, it is a model for your own prayers; " our ſaviour begins with an addreſs to the Father, and repeats the ſame frequently, ſaying, O Father—Holy Father—O righteous Father. What abſurdities do not the trinitarians make of this excellent prayer, when they talk of their God the ſon—their God the holy ghoſt—their God, the holy, bleſſed, and glorious trinity.

Our ſaviour continued to his death in this true and proper mode of worſhip, the only one acceptable to the ſupreme being. " O my Father, if it be poſſible, " let this cup paſs from me; nevertheleſs, not as " I will, but as thou wilt *. Father, forgive them: " for they know not what they do †. My God, my " God, why haſt thou forſaken me ‡. Father, into " thy hands I commend my ſpirit ‖."

From the precept of our ſaviour illuſtrated by his own practice, we conclude that the God and Father of our lord Jeſus Chriſt is the only object of worſhip; and in this opinion we are ſtrengthened by the precepts and general practice of the apoſtles. " They continued daily with one accord, in the " temple, praiſing God §. When they heard, they " lifted up their voice to God and ſaid, Lord, thou " art

* Matth. xxvi. 39, 42. Mark xiv. 36. Luke xxii. 42.

† Luke xxiii. 34. ‡ Matt. xxvii. 46. Mark xv. 34.

‖ Luke xxiii. 46.

§ Acts ii. 46, 47. compare iii. 8, 9. x. 2. 31, 33. xvi. 14.

" art God, who haſt made heaven and earth, the " ſea, and all that in them is—for, of a truth, againſt " thy holy child Jeſus, whom thou haſt anointed, both " Herod and Pontius Pilate, with the gentiles and " the people of Iſrael, were gathered together—and " now, Lord, behold their threatnings, and grant —that ſigns and wonders may be done in the name " of thy holy child Jeſus*. But prayer was made, " without ceaſing of the church, unto God for " him†. Sirs, why do ye theſe things. we alſo are " men of like paſſions with you, and preach unto " you that ye ſhould turn from theſe vanities unto " the living God, who made heaven and earth, and " the ſea and all things that are therein‡? He took " bread, and gave thanks to God, in the preſence " of them all§."

You may object, perhaps, that there is an inſtance to the contrary in the deacon Stephen, who, on the point of death, called out, " Lord Jeſus, receive my " ſpirit‖." But you are to recollect the particular circumſtances in which he then was, that he ſaw Jeſus Chriſt himſelf in glory, and ſeeing him, made, with great propriety, this addreſs. If any of you, my brethren,

* Acts iv. 24, 27, 29, 30.

† Acts xii. 5. xi. 18. xvi. 25.

‡ Acts xiv. 25. xxvi. 20. compare attentively the three ſpeeches of St. Paul, xvii. 23.

§ Acts xxvii. 35. xxviii. 15.

‖ Acts vii. 59. compare Matth. viii. 25, xiv. 30.

brethren, ſhould ſee our ſaviour in the ſame circumſtances, ſuch an addreſs would be very proper.

The precepts of the apoſtles, in their letters, point out only one object of worſhip. "Now I "beſeech you, brethren, for the lord Jeſus Chriſt's "ſake, and for the love of the ſpirit, that ye ſtrive, "together with me, in your prayers to God for me*. "Be careful for nothing, but, in every thing, by "prayer and ſupplications, let your requeſts be made "known unto God†. If any of you lack wiſdom, "let him aſk of God, who giveth to all men libe-"rally‡. Giving thanks always unto God, even the "Father, in the name of our lord Jeſus Chriſt§. "By him, therefore, let us offer the ſacrifice of "praiſe to God continually, that is, the fruit of our "lips, giving thanks to his name‖. Now the God "of patience and conſolation grant you to be like-"minded one towards another, according to Jeſus "Chriſt, that ye may, with one mind, glorify God, "even the Father of our lord Jeſus Chriſt¶."

To theſe precepts, their practice alſo was conformable. "Wherefore, I alſo ceaſe not to give "thanks for you, making mention of you in my "prayers, that the God of our lord Jeſus Chriſt, "the Father of glory, may give unto you the ſpirit "of

* Rom. xv. 30. xii. 1. † Phil. iv. 6. Col. iii. 17.
‡ Jam. i. 5. 17. § Eph. v. 20. 1 Cor. x. 31.
‖ Heb. xiii. 25. ¶ Rom, xv. 5. 6.

" of wiſdom*. For this cauſe I bow my knees unto " the Father of our lord Jeſus Chriſt†. Brethren, " my heart's deſire and prayer to God for Iſrael is, " that they might be ſaved‡."

Their doxologies, as they are called, or forms of giving praiſe and glory to God, point out equally the ſame object of worſhip, the God of our lord Jeſus Chriſt. " Now unto him that is of power to eſta- " bliſh you according to my goſpel, and preaching " of Jeſus Chriſt, according to the revelation of the " myſtery, which was kept ſecret ſince the world " began:—To God only wiſe, be glory through " Jeſus Chriſt, for ever, Amen§. Bleſſed be God, " even the Father of our lord Jeſus Chriſt, the " Father of mercies, and the God of all comfort ‖. " Now unto the king eternal, immortal, inviſible, " the only wiſe God, be honour and glory, for ever " and ever, Amen¶. But the God of all grace, who " hath called us unto his eternal glory by Chriſt Je- " ſus, after that ye have ſuffered awhile, make you " perfect, ſtabliſh, ſtrengthen, ſettle you; to him be " glory and dominion for ever and ever*. Now the " God

* Eph. i. 15, 16, 17. Phil. i. 3. iii. 3. 2 Theſſ. i. 3, 11, 12.

† Eph. iii. 14. Col. i. 3. iv. 3. 1 Theſſ. i. 2, 9.

‡ Rom. x. 1. i. 8, 9. 2 Cor. xiii. 7. 1 Cor. i. 4. 2 Tim. i. 3.

§ Rom. xvi. 25, 27. Eph. iii. 20.

‖ 2 Cor. i. 3. ii. 14. Eph. i. 3. 1 Pet. i. 3.

¶ 1 Tim. i. 17. vi. 16. Phil. iv. 20.

" God of peace, that brought again from the dead
" our lord Jeſus Chriſt, that great ſhepherd of the
" ſheep, through the blood of the everlaſting cove-
" nant, make you perfect unto every good work, to
" do his will, working in you that which is pleaſing
" in his ſight, through Jeſus Chriſt; to whom be
" glory for ever†."

Such, my brethren, are the ſcripture forms—and now let me aſk you, where are yours to be found? Not in ſcripture, I aſſure you, but in maſs-books, in prayer-books eſtabliſhed by authority, in decrees of popes and councils, and in acts of parliament. Are maſs-books, decrees of popes and councils, or acts of parliament, the laws of chriſtians? I deteſt and abjure them all; for neither the pope nor council, nor king, nor biſhop, nor ſynod, nor parliament, have power to impoſe any form whatever, much leſs their impious forms on chriſtians. I myſelf have indeed obeyed theſe things. I have been a ſervant of antichriſt: but I thank God, even the God and Father of our lord Jeſus Chriſt, that he has enabled me to tear from my forehead the accurſed mark. In matters of religion, I declare myſelf the ſubject of Jeſus Chriſt alone; in civil matters I am the ſubject of the civil magiſtrate, whom, according to the ſcriptures, I willingly obey.

Is

* 1 Pet. v. 10, 11. compare 2 Cor. ix. 10. &c. Rom. xi. 36.

† Heb. xiii. 20, 21. Rom. xv. 13. 2 Tim. iv. 18. 1 Pet. iv. 11.

Is it not aſtoniſhing, brethren, that, notwithſtanding the variety of excellent forms in the new Teſtament, many of your clergy and miniſters ſhould adopt a form equally repugnant to ſcripture and to common ſenſe; it is uſual for them to add at the cloſe of their ſermons, "now to God the Father, God the ſon, and God the holy ghoſt, be aſcribed, as is moſt due, all honour and glory, now and for ever." Thus they ſcruple not to offend the majeſty of heaven, and inſtead of obeying the ſcriptures, they follow the vain traditions of men.

Brethren, I ſpeak plainly to you, becauſe I lament the ſtate into which you are fallen. I would exhort you to turn from your wicked errors, and to read with attention the words of Chriſt and his apoſtles. There are paſſages, it is certain, in your Teſtament ill-tranſlated, but an honeſt mind cannot fail of coming to the truth, if he compare ſcripture with ſcripture; but if you are reſolved to be led away by the difficulties, which, from an obſcure or ill-tranſlated text, a prieſt may throw in your way, be aſſured that you are far gone from the ſimplicity of the goſpel, and make the ſcripture a ſource of infinite confuſion.

Having ſhewn to you, brethren, that Chriſt and his apoſtles worſhipped one God, the father of us all, I ſhall remove a difficulty, which evil men frequently throw in your way, ſlandering us, as if we degraded our ſaviour. Becauſe we worſhip only one God, they ſay, that we diſhonour Chriſt. We give Chriſt all

all due honour, but we cannot, without blaſphemy, make him equal to our maker. The ſcriptures are our guide in this reſpect alſo. They teach us that, "Jeſus Chriſt was a man like ourſelves, ſin only excepted*, that he is the beloved ſon of God†—the "holy one, the juſt, the prince of life, the lord of "all‡—that he is the lamb of God, that taketh away "the ſins of the world§—that in him, and no other, is "ſalvation; for there is no other name under heaven "given among men, whereby we muſt be ſaved‖—that "God hath exalted him, and given him a name, "which is above every name, that at the name of "Jeſus every knee ſhould bow, and that every tongue "ſhould confeſs, that Jeſus is lord, to the glory of "God the Father¶—that he is made of God, unto "us wiſdom, and righteouſneſs, and ſanctification, "and redemption**—that he is ordained of God to "be the judge of quick and dead††."—In ſhort, we ſay with St. Paul, "that, when God raiſed him from "the dead, he ſet him at his own right hand in the "heavenly places, far above all principality and "power, and might, and dominion, and every name "that is named, not only in this world, but the world "to come, and put all things under his feet, and gave "him to be the head over all things to the church,

"which

* Heb. iv. 15. † Matth. iii. 17.
‡ Acts iii. 14, 15. ii. 36. § John i. 29.
‖ Acts iv. 12. ¶ Phil. ii. 9, 10, 11.
** 1 Cor. i. 30. †† Acts x. 42.

" which is his body, even the fullneſs of him that " filleth all in all*."

Thus we give Chriſt all glory, honour and power, that the ſcriptures direct to be given, ſtill believing that, " there is one God and Father of all, who is " above all, and through all, and in you all †—that " there is one God, and one mediator between God " and man, the man Chriſt Jeſus‡."

We believe farther, " that Chriſt ſhall return to " this earth, ſhall have dominion over all, putting all " enemies under his feet: after which, cometh the " end, when he ſhall have delivered up the kingdom " to God, even the Father—then ſhall the ſon alſo " himſelf be ſubject unto him, that put all things un- " der him, that God may be all in all§."

Of true chriſtians we ſay, " that they are the " children of God‖; heirs of God, and joint heirs " with Chriſt¶. We are no more ſtrangers and fo- " reigners, but fellow-citizens with the ſaints, and " are built upon the foundation of the apoſtles and " prophets, Jeſus Chriſt himſelf being the chief cor- " ner ſtone**". We believe, " that eternal life is " the free gift of God, through Jeſus Chriſt our " lord††."

But, brethren, if our privileges are great, we know alſo that we muſt attend to our conduct, and " that " the

* Eph. i. 10, &c.
† Eph. iv. 6.
‡ 1 Tim. ii. 5.
§ 1 Cor. xv. 24.
‖ Gal. iii. 26.
¶ Rom. viii. 16, 17.
** Eph. ii. 19, 20.
†† Rom. vi. 23.

" the kingdom of God is not meat and drink, but " righteouſneſs and peace, and joy in the holy " ghoſt*; that we are not to live unto ourſelves, but " unto Chriſt†; and though it doth not appear, what " we ſhall be, we are certain, that when Chriſt ſhall " appear, we ſhall be like him, for we ſhall ſee him as " he is‡."

Thus, brethren, I have, with the utmoſt plainneſs, ſpoken to you on ſubjects of the greateſt importance to a rational creature. The bible is the rock on which I ſtand, and I exhort you to ſtudy it with attention, caſting off the yoke that narrow-minded prieſts and miniſters would impoſe upon you. And I cannot conclude this addreſs to you, without repeating my chief poſitions; that God is one, and that the whole doctrine of the trinity is a libel on the ſcriptures, and an inſult on the underſtanding of mankind.

* Rom. xiv. 17. † 2 Cor. v. 14. ‡ 1 John iii. 2.

W. FREND.

JESUS COLLEGE,
DEC. 25, 1788.

6 MH60

THE END.